

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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TENTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO
THE SAINTS SCATTERED ABROAD THROUGHOUT THE EARTH; GREETING:

(From the "*Deseret News*," Oct. 15.)

Beloved Brethren—This short Epistle we now send you, testifying that we always hold you in lively remembrance in our hearts, and before the throne of our Father in heaven, humbly acknowledging that the goodness of our God still continues to abound towards His gathering Israel, both in the fruitfulness of the past season, and the many confirmations of the faith of such as diligently keep His commandments without wavering.

Many appreciate the privilege of their adoption into the glorious kingdom of our Redeemer, and also the covenants of promise whereby the faithful are made partakers of the divine nature; their peace consequently abounds, and their pathway readily shines brighter in every successive step of their delightful and yet peculiar journey. Striving to keep pace with the unfolding signs of the times, and lending both ears to the whisperings of the Holy Spirit, and with eyes fixed vigilantly upon all movements that can in any way help to interpret the opening designs of the Father concerning the great latter-day work, our hearts are often rejoiced with the increased dawn and brightness of the long promised day of the restoration of the remnants of Jacob, and the full completion of the *Lord's House* in the tops of the mountains.

The best observers of morning light usually lie very low, so that any obser-

vable object that is above them, cannot well escape the scrutiny of their watchful eye. The meek and lowly in heart are always satisfied. To *them* the work of the Father progresses just fast enough. To them the work could not be bettered, though it should move faster or slower. Why? Because they live by their faith in every word that proceedeth from the mouth of God. They have renounced their own righteousness, knowing that they cannot of themselves survey the end from the beginning, and consequently cannot judge of the things of God only by the Spirit of God.

The world by wisdom do not know God; but the meek Saint, by the Spirit of God, judges all things. Who can tell, without the Spirit of God, or the immediate revelations from above, when and where it is a time to build and to plant, and which of two or of many things will prosper? Who can tell how near a desolating sickness may be, or a pinching famine, or a great division of the nations in a war? The true answer to these questions is, He only who knows the end from the beginning, and such as He appoints to receive the manifestations of His will. The kingdom of God cometh without observation.

On the 20th April last, the Governor visited some of the Southern settlements, passed Palmyra, a new town that had sprung up in the short period of a few

weeks, and staid at Payson and Nephi in his journey.

On the 26th of the same month, our brethren A. Lyman and C. C. Rich started for San Bernardino.

On the 27th, the brethren at Allred's settlement were warned to build a fort and caral, and subsequent events have proved the necessity of the warning.

Although the Presidency did not return home till the 2nd of May, still the journey was performed through a period of considerable frosts, hail, and snow; and at Spanish Fork the waters overflowed their usual barriers to that degree that the waggons were obliged to be taken over the stream by the hands of the brethren. The waters during the past season have rushed down the mountains in greater abundance than in any previous year since the Saints' settlement in the valley.

On the 7th of May, the Nauvoo Legion had a general parade; and as late as the 16th of the same month, the frost was sufficiently severe to kill potatoes and vines. On the 29th, the Delegate to Congress, Hon. J. M. Bernhisel, arrived in the City of Great Salt Lake, cheerful and blessed.

On the 1st of June, the Legislature of Utah celebrated their anniversary, which happened to be on Pres. B. Young's birth day, by a Legislative Ball, and went into public session on the 2nd and 3rd. At this period the waters became very high, doing damage to many places in the city.

On the 12th the first Emigrant Train arrived from the Missouri, when the waters of the valley were very high, doing much damage, necessitating a ferry across the river Jordan, through the loss of the principal bridge. Big Cottonwood was rendered impassable at the same time, while the snow was fifteen feet deep in North Canyon; and, strange as it may seem to the inhabitants of some countries, a field of wheat was harvested on the 28th, almost in the immediate vicinity of such immense quantities of mountain snow. But neither mountain snows, nor frightful torrents of water, with thunder and hail trying their fury upon the Emigrants in the mountains, sweeping off their animals of burden, have as yet deterred the gold seeking emigrant from pursuing his favourite idol through difficulties in the spring of the year, often greater difficulties, and more perilous to health and prosperity, than the Saints' experience in the month of October.

Our own people have experienced the loss of some cattle, and the inconvenience of frosty nights, and sometimes of short fare before plenty could be conveyed to them on the plains, yet their privations can scarcely be counted as strange, or even severe. Generally they have made a great improvement on the score of health, without the painful servitude of taking medicine, or paying doctors' bills. And generally, they have learned by the journey to set light by the luxuries and superfluities that, in some countries and circumstances, require a life of servitude to supply.

Our emigration over the plains have mostly arrived here, the rear company under charge of Capt. John Brown, being within a few miles of the city. They have found the land journey very healthy, and met with no serious impediments on their route.

Some depredations have been committed upon our citizens by the more ungovernable portion of Indians, which it is hoped will be checked without any very serious hostilities on the part of the inhabitants of Utah Territory. On the 19th of July, brother Creel was shot while standing sentry at Payson, by an Indian belonging to Walker's band; since that time a few others have been killed by the Indians: two were shot while riding express from Fillmore city. But, brethren, let us not be shaken in our minds by these outbreaks committed by the savage remnants that surround us. The Lord, our Redeemer, has a purpose to subserve by these long degraded, and often much abused descendants of Abraham, and when the Saints shall have learned to do as well as Laman, in proportion to their knowledge and long experience, we may reasonably expect little more difficulty from that source.

This chastening from our enemies may prove to be a timely warning and benefit to many, to arouse themselves from their lethargy and neglect of *express and timely* counsel, while the immediate, and, perhaps, unoffending victims of their cruelty have not fallen to the earth unnoticed by our Heavenly Father. The rigorous discipline which our enemies are sometimes allowed to inflict upon the Saints, as a body, for negligence of their salvation, may sometimes contribute to keep them from errors, much more to be dreaded than the chastenings which are designed to forewarn them. The promises of God, concerning the restoration of Israel, cannot fail, and

nothing should divert our faith and our prayer from the constant expectation of their fulfilment.

You will perceive, by reference to the minutes of our last General Conference, that the time has come for the leaven of salvation to be offered to the remnants that dwell on the continent of America. While the Church of Jesus Christ of Latter-day Saints are carrying the Gospel to every considerable and distant portion of the inhabitants of the earth, not excepting any nation, however distant, we can not seal up our testimony concerning the degraded sons of Abraham, on our immediate borders, without offering them the same glorious Gospel which their fathers so meekly and nobly obeyed in the day of their visitation; but the Elders abroad will not slacken their hands on this account, for if they persecute in one nation, and cast you out, go to the first door that is open in the next nation that will receive you; and spare not your exertions, from the rising to the setting of the sun, till every ear has had the opportunity to hear the Gospel of salvation.

Active preparations are now in operation to wall in the cities and all the considerable settlements throughout the Territory. The Twelve Apostles, with few exceptions, have recently received important appointments to the charge of considerable sections of the Territory, and will repair to the field of their missions as soon as practicable. And the facilities for instructions to all the cities and settlements through the Territory will be increased by the Twelve officiating personally among the people that dwell in different locations.

It is intended to make increased efforts for gathering the Saints from distant lands; and while some means at home can and will be spared to assist foreign Saints to gather to the appointed places of safety, over and above the expense of accumulated efforts to build and fortify cities and towns, and send out a larger number of missionaries, we would still remind Saints in England and elsewhere, that have a stewardship over a portion of earthly treasures, that now they may enjoy the privilege of helping themselves to come to Zion, and also of helping such as cannot help themselves, even the Lord's

poor, and receive their reward in the resurrection of the just.

Finally, brethren, slacken not your hands, but be diligent to do with your might a good work in every just and laudable calling, and prove your own selves by embracing every opportunity to be useful, and magnify your callings, that you may be counted worthy of eternal life. Live your religion so manifestly and indisputably, that you may feel the peaceful and purifying fruits of it, and the power thereof, lest temptations seize upon you that you have not power to withstand, and you lose what you have seemed to gain. Let not your lives be such that your own hearts will condemn you, lest He who is greater than your hearts should prefer charges against you far more and greater than a misty, darkened mind has supposed.

Ever remember, dear brethren, that if you would be righteous like your heavenly Father, His righteousness comes by REVELATION, through your faith. Be content with nothing short of the revealed will of your heavenly Father; for being built upon this foundation, the floods of error and temptation that must come upon all them that dwell upon the earth, will not be able to overthrow you.

Remember the teachings of your Prophets, Joseph and Brigham, and obey them. Think of the teachings of the Conference Minutes, which accompany this Epistle. Walk humbly before your heavenly Father, and do His will. If any Presidency of the various branches of the Church in the different nations, have the opportunity of forwarding the Saints from the torrid zone to San Pedro, or San Diego, California, send them; let them go directly to Presidents Amasa Lyman and Charles C. Rich, San Bernardino, and take their counsel, and may God our Heavenly Father give you wisdom in all things, Elders, sisters, and friends, that you may meet us in the celestial kingdom, is the prayer of your brethren,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
W. RICHARDS.

Great Salt Lake City,
Oct. 13, 1853.

LORD SHAFTESBURY says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1853, 10 A.M. PRESIDENT BRIGHAM YOUNG, PRESIDING.

(From the "Deseret News," Oct. 15.)

PRESENT. — *Presidents.* B. Young, H. C. Kimball, W. Richards.

Patriarch. Isaac Morley.

Of the Twelve Apostles. O. Hyde, P. P. Pratt, W. Woodruff, J. Taylor, G. A. Smith, E. T. Benson, L. Snow, E. Snow, F. D. Richards.

Seventies. Jos. Young, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, B. L. Clapp.

High Priests' Quorum. John Young, R. Cahoon.

Presiding Bishop. Edward Hunter.

Presidency of the Stake. D. Fullmer, Thomas Rhoades, P. H. Young.

Clerk of Conference. Thomas Bullock.

Reporter. George D. Watt.

Choir sung a hymn. Prayer by Elder George A. Smith. Singing.

ELDER HYDE opened the Conference by reviewing the arrival of the Saints this season, the Indian disturbance, and exhorting the Saints to look to the beacon light, who guides us to be the heirs of all things both in heaven and on earth; and we should be thankful we have the privilege to follow such a leader.

When a person is appointed to be a leader, it proves that he has passed through tribulation and trials, and has been proven to be worthy to be a leader; and that he has earned it, by his upright conduct, and is sustained by the good will of the Saints.

If God Himself was to descend from His throne, and declare the truths of the Gospel to fallen man, many would want some angel to come and bear testimony that He was of a truth the God. Our Heavenly Father has ascended to His throne through trials and sufferings, similar to many of the Saints, and therefore He can sympathize with our weaknesses, and can send forth assistance to our aid; therefore He sent His beloved Son, that *who* would hear and obey him, heard and obeyed the Father; and when that Son was distressed in the Garden of Gethsemane, He sent an angel to comfort him in his trial. Those who will not obey the Son, will not obey the Father that sent him.

A person who goes out into the world, goes to bear the buffetings of mankind, and with a feeling to earn a crown of reward. The angels are like us, they are unwilling to come here, unless they are sent; they, like us, are too willing to stay at home. When brother Kimball and I were in England, brother K. felt to take off his hat and bless the people, and bless the land, for there was a peaceful spirit, and many souls were willing to receive the truth; but the time will come when peace will be taken from the earth. It is the Saints who are going to judge the earth, under the supervision of the Almighty. It is the duty of Saints to increase and multiply; and will be their duty to pass sentence on the fallen spirits, for they will be the witnesses of their own persecution, and that will cause the sinners to cry for the rocks and mountains to fall on them and hide them from the wrath of God. When the curse is taken from the earth, it will be given to the Saints, and there will be no night, but all will be light, and the glory of God will surround it. There will be a place for everybody, and those who love darkness better than light, will have a world rolling eternally in darkness.

Singing. Benediction by J. M. Grant.

Half-past One, P. M.

Conference opened with singing. Prayer by Elder E. T. Benson. Singing.

ELDER F. D. RICHARDS congratulated many of the Saints on their arrival this season, having accomplished their gathering. Exhorted them to live *right*, that they may have the favour of God continually, and not feel sad because those who have come in previously have got the best locations in the city, but rather rejoice that you have a name in this place. Be careful and retain the Spirit of God, lest you get the spirit of murmuring and complaining, and drop away from the Church. As the sisters exercise a great influence upon the rising generation, I exhort you not to keep the society of any person who speaks evil of the authorities, but rather

associate with those who tend to perfection. You never lived in a country where persons spoke what they meant, before you came to this. Brethren, you should be always ready, and then nothing will come amiss, even when you are called to bear glad tidings to nations who know not God; for the Lord God will pour out His Spirit upon all Israel, that they may be saved; and you can bear witness, that the Spirit of God has been poured out in richer abundance within the past few years, or since the brethren received their blessings in the temple at Nauvoo, and in this place.

PRESIDENT BRIGHAM YOUNG said—I wish to call the attention of this Conference to an invitation I shall give them, and wish to extend it to the Saints in this Valley, and elsewhere. I allude to the gathering of the poor Saints.

Many of us are acquainted with the circumstances of the Saints when they came to this valley six years ago, also five and four years ago. Were we to go through this community and search out the men, women, and children, who have come here on their own resources, and those who have been helped here by the Perpetual Emigrating Fund, and by private individuals, it would be seen that a large proportion of the community have been brought here through the assistance of others. I will not say a majority have come here under those circumstances, but there are thousands who have. Thousands of men, women, and children have been helped here by the Perpetual Emigrating Fund alone.

This is the subject to which I wish to call the attention of the Conference, and the community at large. I wish all to hearken to it, to reflect upon it, and contemplate it seriously.

I call upon those who have not yet put forth their hands to assist in Gathering the poor, to give us their names, and their means, during this Conference, that we may raise a few thousand dollars to be applied to this purpose. Suppose we should try to raise as much as we did four years ago, when we were in the midst of our greatest poverty and distress; we had just arrived here, and had scarcely sufficient to sustain life. Notwithstanding these straitened circumstances, at the first Conference we held in the old Tabernacle, this subject was agitated, and \$5,700 in gold was raised, and sent to gather in the poor.

Dare I venture to flatter myself that we can raise \$5,000 or \$6,000 this Conference, to be applied to the same good purpose? The people are better able to raise \$50,000 now, than they were \$5,000 then. Suppose we raise \$15,000 or \$20,000 to send for our poor brethren and sisters, who long to be here as much as any of you did before your way was opened. This amount can be raised now, and not call forth an unusual effort.

We might ask you to reflect upon the days that you have spent in yonder distant land, where you could seldom walk the streets, or enter a shop, like another citizen, without the finger of scorn being pointed at you; without suffering the malignant taunts and sneers of the ungodly, for the sake of your religion. Let me refer your minds to the time that the Gospel was first introduced to you, and the light and glory of it opened up to your understandings; when eternity and eternal things reflected upon your benighted minds, and your conceptions were aroused to see things as they were, as they are, and as they will be. What were your feelings and meditations, when Zion and its glory burst upon your vision? when the people of God appeared to you, assembled together, preparatory to the coming of the Son of Man? Again, what were your feelings when in every direction that you turned your eyes they were met with scenes of wickedness, and your ears saluted with deep-dyed blasphemies of every description? Was there any that feared the Lord? No. The most pious could do nothing more than some did in the days of the Apostles; they could erect an image to the unknown God, and worship somebody, or something, but they knew not what. What were your feelings and reflections, under such circumstances, when you first heard of the Latter-day work? of the Gospel in its fulness? when you first learned that the Lord had a Prophet and Apostles, who held the words of life for the people? What was there you would not have sacrificed in a moment for the privilege of assembling with the Saints? of mingling your voices and conversation with theirs, day by day? of visiting, journeying, doing business, labouring, and spending your lives with those who know and love the Lord, and will serve Him? Was there anything you would not have sacrificed? Verily, no!

If you can remember your own feelings then, you can know how others feel; you

can realize how thousands, and scores of thousands, feel at this present moment. There is no hardship they would refuse to undergo, no danger they would not endeavour to surmount, if they could assemble with us here, this day. No trial would be too keen for them; there is no sacrifice that they would not readily and willingly make for the privilege you enjoy this day. Brethren and sisters, can you realize this?

Let us now read a chapter on the other side of the page, and we find the hearts of men and women, by crossing the ocean, by travelling a few weeks or months, by water and land, appear to become partially closed up, and they lose sight of the object of their pursuit. It seems as though the hardships they pass through, in coming to this land, banish nearly every particle of the light of Christ out of their minds.

If you started on your journey with the influence of the Holy Spirit warming your hearts, who prevented you from retaining it every day of your life? You may say it was the devil that robbed you of it. But what business had you with the devil? Was there any necessity that you should enter into fellowship with him, or into partnership with the works of darkness? "No," you reply, "I had forsaken him and all my old associates and feelings, and had given myself to the Lord, had embraced His Gospel, and set out to build up His kingdom, and wished to gather with the Saints at the gathering place."

Suppose the devil does tempt you, must you of necessity enter into partnership again with him, open your doors and bid him welcome to your house, and tell him to reign there? Why do you not reflect, and tell master devil, with all his associates and imps, to begone, feeling you have served him long enough?

Says one, "I did not know that I could possibly come here with unruly cattle without getting wrong in my feelings;" or, "this brother did wrong and marred my feelings; I was irritated, and the cares of the journey bewildered my mind, and hurt me so that I do not really know whether I have got to where I started for, or no; things are different here than I expected to find them," &c.

This is a representation of the feelings of some who have crossed the plains this season. My advice to you is, *go and be baptized for the remission of sins, and start afresh*, that temptation may not overcome you again; pause and reflect,

that you be not overcome by the evil one unawares.

In the first place, if you are re-baptized for the remission of sins, peradventure you may receive again the spirit of the Gospel in its glory, light, and beauty; but if your hearts are so engrossed in the things of this world that you do not know whether you want to be re-baptized or not, you had better shut yourselves up in some canyon or closet, to repent of your sins, and call upon the name of the Lord, until you get His Spirit, and the light thereof, to reflect upon you, that you may know the nature of your offences, and your true condition; that you may realize and appreciate the blessings you enjoy in being here with the Saints of the Most High.

Let me lead your minds a little further. I wish to tell you something which you may perhaps know as well as I do, but you may not have realized it. When the Lord Almighty opens the vision of a person's mind, He shows him the things of the Spirit, things that will be. If any of you have had a vision of Zion, it was shown to you in its beauty and glory, after Satan is bound. If you have reflected upon the gathering of the Saints, it was the spirit of gathering that enlightened you; and when your minds were opened in vision to behold the glory and excellency of the Gospel, you did not see a vision of driving cattle across the plains, and where you would be mired in this or that mud hole. You did not see the stampedes among the cattle, and those of a worse character among the people; but you saw the beauty and glory of Zion, that you might be encouraged, and prepared to meet the afflictions, sorrows, and disappointments of this mortal life, and overcome them, and be made ready to enjoy the glory of the Lord as it was revealed to you. It was given to you for your encouragement. **RECOLLECT THAT.**

You will recollect my exhortation to those who have means; we want them to give the Perpetual Emigrating Fund a lift. Bring in your tithes and offerings, and we will help a great many more to this place in the future than we have this year. We wish to double our diligence, and treble the crowd of immigrants by that fund.

I wish to show you a little of the philosophy of human nature in its fallen and degraded state. You may consider it in the Gospel, or out of it; in the light of the

Holy Spirit, or without it, as you please. The philosophy of mankind, in their daily avocations, you may all know for yourselves by your own observation and experience. I wish to mention a portion of it that has come under my notice. I could mention names, but I will content myself with naming circumstances.

We pick up, say 200 persons, in England, and convey them across the water, and across the plains, and set them down in this valley. They commence to labour, and in a short time they make themselves comfortable. They can soon obtain plenty of the best kind of pay for their labour, such as bread (the staff of life), butter, cheese, and vegetables. When a man gets these things, without the fancy nicknacks, he does well.

Suppose we pick up a company of these poor Saints in England, whose faces are pale, and who can scarcely tread their way through the streets for want of the staff of life; you may see them bowed down from very weakness, with their arms across their stomachs, going to and from their work, the greater part of them not enabled to get a bit of meat more than once a month, and, upon an average, only about one table spoonful of meal per day for each person in a family, without butter or cheese, by working 16 hours out of the 24; and when they go to their work, and return from it, they need a staff in their hands to lean upon. We bring 200 of them here: instead of their being obliged to work for two or three pence per day, they can get a dollar and a dollar and a half per day. With one day's wages they can purchase flour, and meat, and vegetables enough to last a moderately sized family one week.

They have not been here long, when they may be seen swelling in the streets with an air of perfect independence. Ask one of these men if he will pay you for bringing him here, and he will reply, "I don't know you, sir." You ask another if he will work for you, for bringing him out to this place, and he will appear quite astonished, saying, "What have I had from you!" Another will say, "If I work for you, what will you give me? Can you give me some adobies, for I am going to build a fine house, or if you have any money to pay me, it will answer as well."

How does such language and ingratitude make the benefactor of that person

feel? Why, his heart sinks within him. I can find thousands of just such men and women in this Territory. When they are brought to this place, they do not know their benefactors, who saved them from death, but they are a head and shoulders above them, when they meet them in the streets.

Do you know the conclusion that is natural to man, when he is treated in such a manner by his fellow man? It is, "I wish I had left you in your own country." I wish so too. I say, let such persons starve to death, and die Christians, instead of being brought here to live, and commit the sin of ingratitude, and die, and go to hell; for, while they remained in their poverty, they were used to the daily practice of praying for deliverance, and I say it is better for them to die praying, and go into eternity praying, and the Almighty have bowels of compassion and mercy towards them, than for them to come here, and lose the Spirit of God through ingratitude, and go into eternity swearing.

I can pick up hundreds of men who have passed by their benefactors, and if they should speak to them, will turn round and say, "I really don't know you." Or if they do, they will speak everything against them their tongues can utter, or can be allowed to; and they will swear falsely about them—about the very men who have saved them from starvation and death.

I frequently refer to facts that come under my own observation. When I came into this valley, we had notes amounting to \$30,000 against brethren we had assisted, which no person will pay one cent for. We have helped men, women, and children, from England, to over the amount of \$30,000. Except one individual, and that is a man by the name of Thomas Green, who lives in Utah, and one young woman, who came from England, there has never been a single person who has paid one dime towards cancelling a debt amounting to over \$30,000, besides other notes, accounts, and obligations which we hold.

Do I mean to be understood that no person pays his passage? By no means. My remarks will not hit those, neither are they directed to them, who are thankful to their benefactors, who do, and are willing to pay. But as far as I am concerned, before we came into this valley, with the exception of one man and woman, no person has offered to pay us one dime, and

eight-tenths of them have turned away from the Church, and a number of them joined the mob, and sought to dye their hands in our blood.

Now do you see the philosophy of human nature, and I will say of divine nature? Let me help a man who makes an evil use of the assistance I render him, and endeavours to injure himself and me, and his neighbour with it, what does the Spirit of the Lord teach me in such a circumstance? What would the Lord do, provided He was here Himself? Do you not think He would withhold the thing from him? Do you think an angel would help a man who would turn round and destroy that angel and himself? I do not, neither do I think the Lord would, and no good man would if he knew it, unless it were done with a view to prove a person. I do not think a bad man would distribute his means to another individual, or to individuals, who would use them to his injury.

It is the evil actions and covetousness in the hearts of the poor that shut up the bowels of compassion in the rich, and they say they will not help the poor. We could have gathered hundreds of thousands more of the poor, were it not that the rich have been so biassed, and still continue to be. Say they, "We do not wish our means to be applied to an evil use."

If you wish to know what I mean by all this, it is that if any men or women refuse to pay their passage to this place, when they are in circumstances to do it, *let them be cut off from the Church, and then sue them at the law and collect the debt.* Sever such limbs from the tree, and then make them pay their honest debts. *That is to the poor.*

We now want the rich to turn in their means, that the poor, the *honest* poor, may be delivered. Some of you may inquire if we wish to send the means now to England? Yes; we want the means now, which you can pay into the Tithing Office, and have it recorded on the books, to answer the means we have there, which can be used for next season. We want to give a heavy lift to the emigration of the poor, next season. We have brought out a considerable number this season, but it is hardly a beginning to what we wish to be brought out next season.

The first duty of those who have been brought out by the Perpetual Emigrating Fund is to pay back what they have re-

ceived from it, the first opportunity, that others may receive the same benefit they have. We wish you in the first place to get something to eat, drink, and wear, but when you are in any way comfortable, we wish you to pay that debt the next thing you do, and replenish the fund. It is built upon a principle, if carried out properly, and the debts punctually refunded, to increase in wealth. The \$5,000 that was sent for the poor four years ago this fall, if every man had been prompt to pay in that which he received, would have increased to \$20,000.

We are the greatest speculators in the world. We have the greatest speculation on hand that can be found in all the earth. I never denied being a speculator. I never denied being a miser, or of feeling eager for riches; but some men will chase a picayune five thousand miles when I would not turn round for it; and yet we are preachers of the same Gospel, and brethren in the same kingdom of God. You may consider this is a little strong; but the speculation I am after, is to exchange this world, which, in its present state, passes away, for a world that is eternal and unchangeable, for a glorified world filled with eternal riches, for a world that is made an inheritance for the Gods of eternity.

The plan is to make every thing bend to the revelations of God; this is the object of our Priesthood, to bring into requisition every good thing, and make it bear for the accomplishment of the main point we have in view; and when we get through we shall reap the reward of the just, and get all our hearts can anticipate or desire. To lay plans for the attainment of this is just as necessary as for a merchant to lay plans to get earthly riches by buying and selling merchandise. It is for us to lay plans to secure to ourselves eternal lives, which is just as necessary as it is for the miser to lay plans to amass a great amount of gold upon the earth, and it is for us to engage in it systematically.

I say to the poor, PAY YOUR DEBTS TO THE PERPETUAL EMIGRATING FUND; and to the rich, HELP THE POOR; and this will bring wealth and strength, by each one, according to his ability, calling, and means, assisting in every point and place in this great speculation for kingdoms, thrones, principalities, and powers. It is said, union is strength, and that is enough; if we get that, we shall have power. This is the plan for us to work upon, and I wish the

brethren to whisper this around among their neighbours when they go out of this tabernacle, and say, What can we give to the Perpetual Emigrating Fund? Can we give anything this season? We will not refuse help from the sisters. Do you ask how small an amount we will take? We will take from a pin to a bed quilt; but be sure, when you bring a pin, that you have not many other things in your trunk that would be useful, more than you at present need; for if you bring a pin under such circumstances, you cannot receive a blessing, and the reward it is entitled to. If the clothing you wear each day is all you have, and you need to borrow a shawl to go out in, and you have only a pin to bestow, bring that, and you shall receive a blessing.

We think it is not necessary to give you the report of the Perpetual Emigrating Fund this Conference. It is doing well,

but we want it to do a great deal better. We want to swell the operation, and bring the poor from the nations by scores of thousands instead of by hundreds. This embraces what I wished to lay before the Conference upon this point.

Before the Conference is concluded, we shall call for quite a number of Elders. It was anticipated that our Missionaries would have been called at the August Conference of this year, but we will call a considerable number this Conference. You need not inquire where we want you to go, for it will be told you when you are ready.

Prepare your mind and circumstances against that time, for we wish to send the Gospel to Israel.

May the Lord bless you. Amen.

Choir sung, "Go, ye Messengers of glory." Benediction by Patriarch Isaac Morley.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 14, 1854.

FOREIGN INTELLIGENCE.—*Deseret.*—We have received the *Deseret News*, of October 15th, and 29th, with letters. The Tenth General Epistle, and the commencement of the Minutes of the October Conference, appear this week in the *Star*, and will be perused with much pleasure, particularly those portions which show that the Perpetual Emigrating Fund was a subject of much interest and consideration.—The weather was warm and lovely until the night of the 23rd of October, when a frost visited the Valley, and killed the vines in the heart of G. S. L. City. The night of the 24th was also frosty. Snow fell slightly on the 25th.—The walls of the Temple block were progressing, labourers had multiplied in the shops since the Conference and the immigration; and a good quantity of iron, and some other materials needed, had recently been procured.—The editor of the *News* had seen a fine Greening apple, which was grown in President Young's garden, also some English cherries grown by brother Woodbury.—Elders E. D. Woolley and G. D. Grant returned from California on the 15th of October.—A beet measuring 31 inches diameter had been presented by Daniel Wood.

Respecting Indian Difficulties, the *News* says—"The Indian chasing, alluded to in our last, occurred on the 26th of last month, under the command of Major Stephen Markham. The Indians were found encamped near the mouth of Salt Creek. After some firing by both parties, in which C. B. Hancock was slightly wounded, and four or five Indians supposed to be killed, Major Markham withdrew and returned home. On the 30th of September, James Nelson, William Luke, William Reed, and Thomas Clark started with two ox teams, loaded with wheat, to come from Manti to this city. They camped about daybreak of October 1st, at the Uinta Springs, just east of Salt Creek canyon, where some Indians killed them all, and

horribly mutilated their bodies, which were brought into Nephi, and buried. On the 2nd inst., in a skirmish at Nephi, eight Indians were killed, and one squaw and two boys taken prisoners. On the 4th inst., John E. Warner and William Mills were killed by Indians, three or four hundred yards above the grist mill, near Manti. * * * * On Friday, the 14th inst., at half-past one, p.m., twenty-five or thirty Indians attacked a few men who were securing their crops at Summit Creek, and killed and scalped Ferney F. Tindrel; also drove off six head of cattle, and killed two."

Concerning the transportation of seed, we quote from the *News*—"We here suggest one idea for the trial of those who are wishing to bring seeds from England to this place, as most seeds have failed. Put your earliest and best seeds in fine dry sand, sufficient to make your box perfectly solid and tight, and free from air; the sand fine and dry enough to absorb all the moisture which may have remained in the seeds, till the time of packing. We wish Saints to try this experiment. Bring all kinds of choice seeds within your reach."

President Brigham Young writes, under date October 31st—"Our this year's immigration arrived in safety, and without encountering any snow storms, and are all located for the winter; and the majority manifest gratitude and delight at reaching this peaceful home of the Saints. Our public and private business is in a very prosperous condition, general health prevails, and we continue to enjoy the rich spiritual and temporal blessings of the Lord, and strive to walk worthy thereof. The Indians are quiet at present, and may continue so."

Henry Lunt writes to the Editor of the *News*, under date of Cedar City, Iron Co., Sep. 25. An immense quantity of hay was stacked in the new fort. Nearly every man was engaged in enclosing the fort, principally with an adobie wall, which it was hoped would be soon finished. A tremendous flood came down Coal Creek on the 3rd Sep., carrying away bridges, dams, and everything before it; bringing down a great quantity of logs, and rocks of an immense size, and doing some damage to the Iron Works.

San Bernardino.—By a letter from Elder Amasa Lyman, in the *Deseret News*, dated San Bernardino, July 29, we learn, that since his return from Great Salt Lake City, much sickness, mostly a malignant form of fever, had prevailed in the settlements, but there had been no deaths from it. The wheat crop had been seriously injured by the rust, yet a surplus was anticipated. Prospects were good for fruit. Three saw mills were built.

China.—The *Deseret News* states that a portion of the Elders appointed to China had returned to Great Salt Lake City. Another portion were in California, striving for a chance to get to the Valley. Elder Hosea Stout, President of the Mission, was reported at San Bernardino, expecting to reach the Valley this winter. No door seemed to open for the Gospel in China, the rebellion absorbing the whole attention of the people.

Bombay.—We have been favoured by the perusal of a letter from Elder Hugh Findlay, dated Bombay, Nov. 13. Elder Allan Findlay arrived there Sept. 7, and was labouring in Poonah, uninterrupted by the authorities. Indeed he had obtained permission of Colonel Hamilton, commandant of the 78th Highlanders, to have such of his men as were Saints marched to their own meeting house. The Branch at Bombay had been broken up by the removal of the right wing of the first Bombay Fusileers to Aden, on the southern shore of Arabia. An Elder and a Priest, well armed with books and tracts, accompanied them. A most virulent opposition was being carried on, partly through the influence of an apostate. Elder H. Findlay and the Saints generally, were being more favourably looked upon by the authorities than

formerly. Every soldier in India receives pay for each member of his family, the certificate of the chaplain, as to the christening of the person, being required, but government had ordered that the children of the Saints, though unchristened, should receive the same privileges as others. Elders West and Dewey, of the Siam Mission, were still in Bombay, anxiously waiting the opportunity to sail for Siam.

TENT AND WAGON COVER CLOTH FOR EMIGRANTS.—Elder H. S. Eldridge, the Agent for the Church in St. Louis, informs us that the material with which we supplied the emigrating Saints last season was better than any thing of the kind that could be got in that market. He highly approves of the Saints obtaining their supplies here, and having the Tents and Covers made while performing the sea voyage. We shall, therefore, be prepared to supply all the P. E. Fund, and £13 emigrants, with the same material this season. All other persons emigrating can be supplied by informing us immediately of the amount they will require. This will be necessary, as the material cannot be found in market, and the manufacturer requires a special order for the amount furnished.

DEATH.—The *Deseret News* requests us to copy the following—"Died, on Wednesday, September 7, Joseph Chatterly, aged 46, from accident received from his gun, shooting him in the right arm near to the shoulder, on Sunday, September 4th. Brother Chatterly was a native of Manchester, England; a member of the High Council in this Stake of Zion; and died in full faith in the Church of Jesus Christ, much respected by all good Saints."

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAKES.

(Continued from page 852, Vol. XV.)

CHAPTER XI.

BAPTISM.

1. Q. What is the third principle of the Gospel?

A. The Baptism of Water.

2. Q. What is the proper mode of water baptism?

A. The person to be baptized goes, with another person properly authorized, into the water, and is immersed by him. Book of Mormon, Nephi v, 8. Doc. and Cov. ii, 21.

Q. Repeat the passages.

A. "Verily I say unto you, that whoso repenteth of his sins, through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. And then shall ye immerse them in the water, and come forth again out of the water."

"Baptism is to be administered in the following manner unto all those who repent—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water."

3. Q. Is not baptism called a burial?

A. St. Paul calls it so. Rom. vi, 4, 5. Col. ii, 12.

Q. Repeat the passages.

A. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

"Buried with him in baptism."

4. Q. Do not many people believe that baptism should be performed by

sprinkling or pouring water upon the person?

A. Yes, but such people are in error, and their sprinkling or pouring is of no avail, for God does not recognize it.

5. Q. For what is baptism ordained?

A. For the remission of sins. Acts ii, 38. Book of Mormon, Nephi v, 9.

Q. Repeat the passages.

A. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."

6. Q. Is remission of sins to be obtained by mere immersion in water?

A. Of itself, immersion in water cannot remit a man's sins.

7. Q. How then can remission of sins be obtained by baptism?

A. Because God has ordained that a man's sins shall be remembered no more against him after he has repented, and has been properly baptized by one having authority. It is the appointment and command of God that give power and virtue to any ordinance.

8. Q. But as baptism is an outward ordinance, cannot men be saved without it, if they believe and repent?

A. No person who has arrived at years of accountability, and has heard the Gospel, can be saved without baptism. Book of Mormon, Nephi v, 8, 9. Doc. and Cov. iv, 12.

Q. Repeat the passages.

A. "And whoso believeth not in me, and is not baptized, shall be damned. . . . And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God."

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am."

9. Q. Who are the proper subjects of baptism?

A. Those persons who have come to years of accountability.

10. Q. Then little children are not required to be baptized?

A. Little children are not held accountable before God, and therefore are

not considered sinners, consequently they need no baptism. Book of Mormon, Moroni viii, 2.

Q. Repeat the passage.

A. "Behold, I came into the world, not to call the righteous, but sinners to repentance: the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin. . . . Behold, I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable, and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism."

11. Q. Do not many persons teach that little children will not be saved unless they are baptized?

A. Yes, but such a doctrine is very wicked, and an abomination in the sight of God. Book of Mormon, Moroni viii, 2, 3.

Q. Repeat the passages.

A. "Wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. . . . Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God. . . . Little children cannot repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him, and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me."

12. Q. At what age are children considered accountable, and old enough to be baptized?

A. The children of the Saints are considered old enough, at eight years, to be baptized. Doc. and Cov. xxii, 4.

Q. Repeat the passage.

A. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their

children to pray and to walk uprightly before the Lord."

13. Q. What is baptism sometimes called?

A. The law of adoption, or the door of the kingdom of God.

14. Q. Why is baptism so called?

A. Because mankind having become, through sin, strangers and aliens to God, they, by obeying the ordinance of baptism, become His adopted children, and members of His kingdom.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 14.)

The same day that the Gospel was first preached in England, I received the following—

Revelation given at Kirtland, Ohio, July 23rd, 1837.

The word of the Lord unto Thomas B. Marsh concerning the Twelve Apostles of the Lamb.

Verily thus saith the Lord unto you, my servant Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

Verily I say unto you, there have been some few things, in thine heart and with thee, with which I, the Lord, was not well pleased, nevertheless, inasmuch as thou hast abased thyself thou shalt be exalted, therefore all thy sins are forgiven thee. Let thy heart be of good cheer before my face, and thou shalt bear record of my name, not only unto the Gentiles but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

Contend thou therefore morning by morning, and day after day let thy warning voice go forth; and when the night cometh, let not the inhabitants of the earth slumber because of thy speech.

Let thine habitation be known in Zion, and remove not thy house, for I, the Lord, have a great work for thee to do, in publishing my name among the children of men, therefore gird up thy loins for the work.

Let thy feet be shod, also, for thou art chosen, and thy path lieth among the mountains, and among many nations, and by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted, thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness.

Be thou humble, and the Lord thy God shall lead thee by thy hand, and give thee answer to thy prayers. I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others; but let thy love be for them as for thyself, and let thy love abound unto all men, and unto all who love my name; and pray for thy brethren of the Twelve; admonish them sharply for my name's sake, and let them be admonished for all their sins, and be faithful before me unto my name; and after their temptations and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted and I will heal them.

Now I say unto you, and what I say unto you I say unto all the Twelve; arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

Verily I say unto you my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the Twelve abroad among all nations),

that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum cannot come, for on them have I laid the burden of all the Churches for a little season; wherefore whithersoever they shall send you, go ye, and I will be with you; and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you that they may receive my word. Whosoever receiveth my word receiveth me, and whosoever receiveth me receiveth those (the First Presidency) whom I have sent, whom I have made counsellors for my name's sake unto you.

And again I say unto you that whomsoever ye shall send in my name, by the voice of your brethren the Twelve, duly recommended and authorised by you, shall have power to open the door of my kingdom unto any nation, whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.

Verily, verily I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face; behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord, first among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

Therefore see to it that you trouble not yourselves concerning the affairs of my Church in this place, saith the Lord, but purify your hearts before me, and then go ye into all the world, and preach my Gospel unto every creature who has not received it; and he that believeth and is baptised shall be saved, and he that believeth not and is not baptised, shall be damned.

For unto you (the Twelve) and those (the First Presidency) who are appointed with you, to be your counsellors and your leaders, is the power of this Priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times; which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation, for verily I say unto you, the keys of the dispensation which ye have received have come down from the fathers, and last of all being sent down from heaven unto you.

Verily I say unto you, behold, how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.

Albert P. Rockwood, of Holliston, Massachusetts, having heard of the Saints, through Elders Young and Richards, came to Kirtland to investigate, and was baptised on the 25th July, by President Brigham Young.

Wednesday, 26th. Elder Hyde preached in the evening in Mr. Fielding's chapel, and Elder Richards bore testimony. Much feeling was manifested by the congregation, and many were convinced of the truth; but Mr. Fielding, fearing for the loss of his society, more than the displeasure of heaven, closed his doors against the brethren from that time, and opposed the work with all his power. Invitations were given to the Elders to preach in private houses in different parts of Preston, which were improved daily, after the close of the factories.

Thursday, 27th. I started from Kirtland, in company with Elders Rigdon and Marsh, for the purpose of visiting the Saints in Canada. Brother Rockwood on his return home, Elder Brigham Young on a mission to the Eastern Cities, started with us. When we arrived at Painesville we were detained all day by malicious and vexatious law-suits. About sun-set I got into my carriage to return home to Kirtland; at this moment the Sheriff sprang into the carriage, seized my lines, and served another writ upon me, which was sworn out by a man who had a few weeks previously brought a new fashioned cooking stove to Kirtland, and prevailed on me to put it up in my kitchen, saying he would give credit to his stove, wishing to have it tested by our people; and now he thought would be a good time to get pay for it. I gave my watch to the officer, for security, and we all returned home.

The following day, I remained at home until evening, when we set out again, in brother S. B. Stoddard's wagon, to Ashtabula, a distance of 30 miles, and arrived there a little after day-break, and stayed till afternoon, and enjoyed ourselves very much in walking on the beach, and bathing in the beautiful clear water of the lake. At four p.m. we took a deck passage on

board the steamer for Buffalo. At night we all lay down to rest on the upper deck of the boat, and for pillows some took their boots, others their valises, and had a comfortable night's repose. We arrived at Buffalo the next morning in safety. Here we separated from brothers Brigham Young and A. P. Rockwood, they going to the Eastern States; and myself, brothers S. Rigdon, and T. B. Marsh, started for Toronto, Upper Canada.

About day-break, Sunday, July 30th, Elder Russell (who had been appointed to preach on the Obelisk in Preston Market-place that day), who slept in the second story of their lodgings in Wilfred-street, went up to the third loft where Elders Hyde and Kimball were sleeping, and called upon them to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long, unless he obtained relief. They immediately arose, and laid hands on him, and prayed that the Lord would have mercy on His servant, and rebuke the Devil. While thus engaged, Elder Kimball was struck with great force by some invisible

power, and fell senseless on the floor; and the first thing Elder Kimball recollected, was being supported by Elders Hyde and Russell beseeching a throne of grace in his behalf. They then laid him on the bed, but his agony was so great he could not endure, and arose, fell on his knees, and prayed; then he arose and sat upon the bed, while the brethren distinctly saw the evil spirits, who foamed and gnashed upon them with their teeth, by legions, for the space of some minutes; Elder Richards was present the latter part of the time. About ten o'clock in the morning, the brethren repaired to the River Ribble, according to previous appointment, and, in the midst of a large collection of people, baptized nine individuals, one of which was George D. Watt, the first man baptized in England in this dispensation.

On Monday, the 31st of July, the Elders held a council, and appointed Goodson and Richards a mission to Bedford, and Russell and Snider to Alton, Cumberland County, continuing in prayer until morning, August 1st, when they took their departure for their several stations.

(To be continued.)

VARIETIES.

Few have been taught to any purpose, who have not been greatly their own teachers.

It is a very common mistake to imagine that others must feel upon a favourite subject as we do ourselves; but it is a very fatal one.

RAILLERY.—Raillery and wit were never made to answer our inquiries after truth, and to determine a question of rational controversy, though they may sometimes be serviceable to expose to contempt those inconsistent follies which have been first abundantly refuted by argument; they serve indeed only to cover nonsense with shame, when reason has first proved it to be mere nonsense.

SONG OF ZION.

TUNE—"Where, where is the Rover."

When shall I go to the Valley?

When, O when shall I roam

Where Zion's children rally,

And find a happy home?

I long to view those mountains

Capped with eternal snow,

Defending, like a bulwark,

The Saints from every foe.

When shall I go to the Valley? &c.

I long to dwell within them,

And walk the pleasant dells,

Where nature, in her beauty

And grandeur, all excels.

When shall I go to the Valley? &c.